

# BACK TO PRABHUPADA

The magazine of the real Hare Krishna movement

Issue 23, Spring 2009

*"Defeating tyranny in the realm of thought"*

[www.iskconirm.com](http://www.iskconirm.com)

## Srila Prabhupada's transcendental status

Also in this issue:

**GBC climbdowndown continues**

**GBC spokesman against IRM dumps guru**

**The Divinity Delusion**

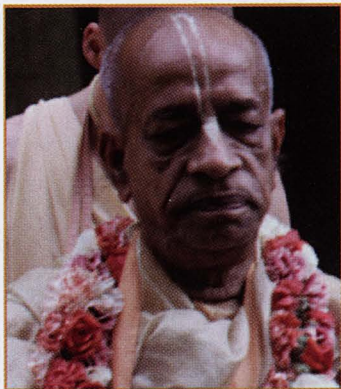
**Rock 'n' roll guru rocks GBC**



Iskcon Revival Movement



# The death of spiritual authority



## BACK TO PRABHUPADA

Published quarterly

Founded under the inspiration of  
**His Divine Grace A.C.  
Bhaktivedanta Swami  
Prabhupada**, Founder-Acarya  
International Society for Krishna  
Consciousness (ISKCON)

Editor: Krishnakant

**Changing address?** Don't miss out on your free subscription to *BTP*! Contact us as below.

**For more information, and letters to the editor, please write to:**

Back to Prabhupada  
PO Box 1056, BUSHEY  
GREAT BRITAIN, WD23 3XH

**or email:**  
irm@iskconirm.com  
**website:**  
www.iskconirm.com

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**W**elcome to Issue 23 of *Back to Prabhupada (BTP)*

When Srila Prabhupada established ISKCON, devotees were attracted to ISKCON **not** because:

- It provided them a free place to stay.
- It gave them an opportunity to emigrate.
- It gave them an opportunity to earn an income.
- They were able to get some position.
- There was some legal or managerial necessity to do so.

Rather, they did so because in Srila Prabhupada they recognised someone who would take them back to Godhead, and for whom they were ready to lay down their lives. Even though Srila Prabhupada incorporated ISKCON and the BBT (Bhaktivedanta Book Trust) legally, he did not require legal power to ensure obedience. Srila Prabhupada's authority came simply from the fact that he was Srila Prabhupada, Krishna's pure representative, and what he said was the same as coming from Krishna. And similarly, the GBC required no legal power over any of the temples or devotees. Rather, whatever they said was considered the same as coming from Srila Prabhupada. In this way, the whole movement was able to run on the basis of spiritual authority. Devotees obeyed and followed because they genuinely believed they were doing the Will of Krishna via the chain of command.

The situation today could not be anymore different. The joke is that the only people today who read the GBC's resolutions every year are the IRM, who can quote chapter and verse better than anyone regarding all the contradictions and deviations in the resolutions the GBC pass every year! The

reality on the ground in ISKCON is that nobody reads or cares for what the GBC says, unless it is necessary to use it to achieve some objective like throwing devotees out etc. And even in the guru-disciple relationship, spiritual authority is weakening. Initiation is seen by devotees as just a career move, required in order to move up the ranks and get access to power, position and recognition. This trend is encouraged by the gurus themselves being distant figures whom the disciples hardly meet, and the gurus justifying this lack of interaction on the basis of The Great Guru Hoax, Part 3 - that Srila Prabhupada is actually still there for the disciple, and they are actually just like *ritviks*, or officiating priests. (Indeed, proving the point, even initiation is not required in all cases, with a number of prominent managers and leaders in ISKCON not having needed to take either initiation or reinitiation). This relativisation of the *diksa* (initiating) guru as a reaction to the old, all-powerful "zonal *acharyas*" (The Great Guru Hoax, Part 1) was done to transfer spiritual authority from the *diksa* gurus to the GBC. But it has simply resulted in reducing the spiritual authority of the *diksa* guru, with no increase in the spiritual authority of the GBC.

In this spiritual vacuum, the only authority which is predominantly asserted today is financial and legal. This we see being asserted by both ISKCON and their "*ritvik*" competitors who try and acquire followers by seeing who can offer more facilities, position etc. Hence, with nothing but recourse to financial and legal authority, there has been an explosion in secularisation, commercialisation and Hinduisation (yielding both more financial and legal authority) as a means to bolster this financial and legal authority.

Given all this, where does the

IRM stand? It should be clear that the IRM is deliberately eschewing financial and legal authority, by not offering buildings, positions, etc. Rather, it is taking the high risk strategy of standing or falling on the basis of spiritual authority alone.

And what is this spiritual authority? That the IRM is following Srila Prabhupada's orders correctly, and not trying to use them simply to seize power and followers, whether as gurus or *ritviks*. We have to command authority based on this clear evidence of surrender and zero deviation to Srila Prabhupada's orders; of not having chopped and changed, and having never deviated historically. The result of such an approach will be that:

a) Only those who are serious about spiritual life will be attracted.

b) Those who are interested in amassing power and position will not be attracted.

c) And most importantly, Srila Prabhupada will be pleased, as we are trying to represent him correctly, and depending totally on Krishna, rather than depending on the power of money, buildings and other devices (financial and legal authority).

This is why it is also so important that the IRM never compromises to achieve some short-term fix, to get some short-term popularity. Others have tried this, and in the long-term they have not only *not* prospered, but have also destroyed any pretence at possessing spiritual authority.

Please feel free to write to me at the following address with any comments whatsoever:

irm@iskconirm.com

Thank you and Hare Krishna.

Yours in the service of Srila Prabhupada,

**Krishnakant**





# Letters to the editor

**EDITOR'S NOTE:** Due to a continued overwhelming response, the publication of letters has been running approximately 9 months behind for quite some time now. We tried previously to run an extra page of letters to clear the backlog, but this was to no avail since as the number of our subscribers continues to increase, so do the letters! We humbly beg your patience.

**“Hare Krishna, Krishnakant Prabhu and Staff,**

Please accept my humble obeisances. All glories to Srila Prabhupada. I recently received and read Issue 21 of BTP. I truly appreciate your continuing effort to keep the devotees informed of this important subject of diksa guru in ISKCON and also to keep the pressure on ISKCON leadership. I can see that over the years, ISKCON leadership has made incremental changes in their understanding of who is ISKCON diksa guru to the point that now they are practically on the same page as IRM. It is quite amazing how much impact one small organization (IRM) has had. I hope IRM will have continued success.”

- Richard House, Oklahoma, USA

“As always BTP is a fascinating, inspiring and - more essentially - an illuminating read. Your conclusions are irrefutable and as you have shown constantly in BTP, your conclusions are even agreed to by the fake gurus themselves! I am amazed that ISKCON can still perpetuate this most shameful sham. As HH Bhakti Charu Swami has made perfectly clear, these self-made gurus are nothing but ritviks in function (as they rightly should be), yet they enjoy all the perks of the title Guru (as HH Bhakti Charu Swami shamefully does himself). They want only the power (and guru daksina!) but not the responsibility. But this is just as well really, as they have shown by their many poor, shameful actions and eventual fall-downs, they just cannot handle it!

That is why Srila Prabhupada should be recognised as ISKCON's true and only Guru! Only he has the capacity (and right) to be ISKCON's Guru! Thanks a lot Krishnakant and all those who work on BTP! Keep fighting the good fight!

“...you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation.”

- 2.31 Bhagavad-Gita As It Is  
Hare Krsna!”

- Dan Slater, Florey, Australian Capital Territory, Australia

“I am a brahmana initiated by Srila Prabhupada Maharaja and really need to read these essential truths. Thank you very much for this great mercy. I can send you a donation if you like. Haribol!”

- Yajnapati Das, Oregon, USA

“Dear Krishnakant Prabhu,  
All Glories to Srila Prabhupada!  
Hare Krishna.

I have realised that I have been very forgetful. For a long time now I have been receiving BTP, and not once have I emailed you to say ‘thank you’. So I would like to take this opportunity to do so! THANK YOU!!! Prabhu, your work is very important, and although I am the most fallen of all devotees I believe with all my heart that HDG Srila Prabhupada is the ONLY ISKCON Guru. I like to think he is happy with your work. Once again I thank you for all your hard work in the name of Srila Prabhupada and his loyal devotees around the world.”

- Steve Hughes, Newcastle Upon Tyne, England

“I think what you are doing is very important work indeed and I support you 110%! I can't express to you enough that people need to know the truth!!!! Keep up the excellent work. Hari bol!”

- Elaine Saunders, Watford, England

“IRM is truly glorious. It is the best blessing I have ever received in a magazine. Despite difficulties I trust I can with blessings of IRM make endeavour to aspire to succeed.”

- John Byrne, Cavan, Ireland

“Hare Krishna, I would like to

say YO IRM !!! You are doing awesome service to revive our false and perverted consciousness due to the guru hoaxes. Keep Going...Keep Shining...!!!”

- Ramana Kumar, Hyderabad, India

“Back to Prabhupada is really the only magazine which speaks the truth and the only truth about what is happening in Prabhupada's movement. Keep it up.”

- Pallavi Ghoorbin, Petit Raffray, Mauritius

“As of now I am briefed about IRM by one of my well-wishers. I am interested to have BTP copies regularly. My profession is journalism. We run a newspaper.”

- V. Chandrasekhar, Andhra Pradesh, India

“Your magazine is very interesting. It speaks the truth, that's why some people are angry about this. The people in ISKCON are good in preaching but not in practicing what they preach. Please continue to send me the magazine Back To Prabhupada. Hare Krishna.”

- Mrs. Savithri Shankar, Bangalore, India

“This to confirm receipt of the beautiful Special Issue 2 of BTP. The entire edition is so truthful, thoughtful and blissful. May His Divine Grace Srila Prabhupada shower his blessings upon you always. Your Servant and ever well wisher,”

- Brahmaloaka Das, Watford, England

“I read a few issues of your magazine at the ISKCON temple here in Mysore and felt very happy on reading the various articles. You help me increase my faith in Srila Prabhupada. Thank you for the most important work you are doing for the people of the world. HARIBOL!”

- Shyamantha Venkatesh, Mysore, India

“Hare Krsna!!! May you receive Lord Krsna's blessing!”

- Myron Knight, California, USA

“I like the way from what I have read that you stick completely with the word of Srila Prabhupada. This

is the way it should be.”

- Sridam Das, Florida, USA

“I fully agree with your views.”

- Prahlad Das, New Delhi, India

“I wish you success in this important matter. Hare Krishna.”

- Dr. Prem K. Pancham, Dumfries, Scotland

“I am reading the BTPs you sent with great interest. I thank you so very much. Please feel free to contact me as I would be happy to support your great work. Your work is very meaningful.”

- Chris Farrell, Selden, USA

“Keep up your good work!”

- Hari Das, Singapore

“Thank you for the BTP magazines, they are extremely informative and definitely needed in this given age of KALI-YUGA!”

- Nityananda K. Satyadarshi, New Jersey, USA

“I received another packet in the mail today containing further back issues of BTP magazine. Thank you! I am very much enjoying reading them. If you could send a copy of The Final Order, I'd be grateful.”

- Tom Quigley, Michigan, USA

“May Lord Krishna bless your initiative. Keep up the good work, Jai Srila Prabhupada.”

- Krishna Jagannatha, The Bluff, Durban, South Africa

“I am happy to read in the books of IRM that you are faithful in small things because it is in them that our strength lies. Thank you very much for letting us know about the real Prabhupada movement of ISKCON. Keep it up. Haribol!”

- N. Kannan, Bangalore, India

“It is a very good magazine. It is very simple English to understand for all the devotees.”

- B.R. Parimala, Bangalore, India

“Many thanks for your efforts to create this magazine and send it to me.”

- Stuart Resnick, Berkeley, California, USA

“All glories to Srila Prabhupada, our eternal spiritual master, without whom we cannot reach Krsna!”

- Dhananjaya Das, Pennsylvania, USA



# Letters to the editor *(continued from page 3)*

"Thanks, so very much...greatly appreciated. Hari bol! Your humble servant,"

- Michael Zetzer, Butler, USA

"I am deeply impressed and want more and more knowledge."

- Mrs. Nitima Saigal, Kanpur, Uttar Pradesh, India

"Thank you for your noble work. Haribol."

- Patrick Meagher, Daly City, California, USA

"Please send me BTP magazines. I would like to use it as my preaching tool. I would like to join you - how to do this? Your servant,"

- Kulasekhara Chaitanya Das, ISKCON Mysore Farm

"Thank you very much and wish you every success."

- Ouma D. Reesaul, Phoenix, Mauritius

"Nice BTP magazine, good work and great service, it is a wonderful movement. I like the book and more to know the truth "Hare Krishna". I am a life member since 1980."

- Dattatreya Bunjun, Curepipe, Mauritius

"Thank you for defending and keeping Srila Prabhupada away from mayavada ISKCON false leaders. Please continue to do this great service to Srila Prabhupada and the Parampara."

- Maharoma Das, Brooklyn, New York, USA

"Thank you for all your hard work, Hari bol!"

- Tanya Galliara, Bedfordshire, England

"Hari Bol! Your magazine is the best thing I get every month. Thanks."

- Mike MacArthur, Florida, USA

"My friend showed me this magazine. Very interesting. Would like to read and learn more about your point of view."

- Jay Plath, Oakland, USA

"Perhaps the answer lies where you least expect to look. Jaya."

- Roland S. Hammarton, Essex, England

"HARE KRISHNA! Thank you for sending me the subscription to BTP magazine. It really impressed me so much I am unable to explain. I would like ISKCON run as

Srila Prabhupada desired because I think that the more I will become close to Srila Prabhupada, the more eyes will open. JAI SRI KRISHNA!"

- Susant Kumar Jha, West Bengal, India

"Haribol! I am very much pleased with your service. Real truth now appears before my eyes. Thank you very much for carrying out the order of His Divine Grace."

- Prasanta Kumar Banerjee, Kolkatta, India

"It is good to be truthful and honest, we can learn from our past mistakes, yet with respect and with sastras."

- Janin Patrick, Unterlunkhofen, Switzerland

"I am still pretty new in this movement but from the very beginning I felt a strong connection for Prabhupada. If a devotee didn't stop me and tell me what's going on I would've never known. I want the truth."

- Alexandria Diaz, New York, USA

"Very enlivening indeed to me is your BTP-Nay, your all-Prabhupada program."

- William Morehouse, Gainesville, Florida, USA

"Your are doing very great service for saving Srila Prabhupada's Society."

- Gauranga Das, Kelang, Malaysia

"Keep the good job you are doing. Please let me know if I can be of any help."

- Sheemala Joodhisti, Plaine Magnien, Mauritius

"It's good to know the truth. Hare Krishna, Jai Srila Prabhupada."

- Abhinav Manoj, Mangalore, India

"Another excellent edition. I am shocked to read how Bhakti Caru Swami is drawn into demigod worship and developing business enterprises."

- Krishnapriya Devi Dasi, Amsterdam, Holland

"I love to read your magazine and by doing so I am enlightened gradually about the subject matter. I am very much impressed when you mentioned that Jesus is the

only Guru for the Christians, and Srila Prabhupada should be that to ISKCON."

- Samlall Singh, West Coast Demerara, Guyana

"Thank you for your magazine and your effort to correct the present ISKCON guru situation. Maybe one day we will get back on track."

- Krishna Bhavana Das, Los Angeles, USA

"Thank you very much for your efforts. All glories to you!!!"

- Kalidas, Frostrup, Denmark

"I love Back to Prabhupada. Could you please send 2 copies - one for myself and another for my close friend who is a pre-samadhi Prabhupada disciple. Thank you lots. Hare Krishna! The shift is happening!"

- Stefan Bakker, Burnaby, Canada

"Dear Brothers and Sisters, I have received the free magazine. It's a fantastic read! I have a free copy of The Final Order in my possession. After reading that I am convinced that we can be strong again if we go back to Prabhupada. I have been a Krishna devotee for 14 years now. But now in illusion and stopped chanting and taken up meat-eating. Please guide me back to Prabhupada and Godhead. Hare Krsna."

- Jayganash Vijayan, Selangor, Malaysia

"Since the last 23 years I have been serving in ISKCON blindly and in ignorance. Thanks to your magazines which help me to open my eyes. I fervently want to become a member of your organisation. Hare Krishna, Jai Prabhupada!"

- Shastri Das, New Grove, Mauritius

"Jai Sri Krishna. Thank you very much for having sent to me the BTP issues immediately on my request without any delay. Really I appreciate the promptness. I am much interested in the ISKCON activities. I have just glanced the issues which are very much informative and I hope to read these issues regularly in future. HARE KRISHNA."

- P.N. Kulkarni, Hubli, India

"Hare Krishna prabhu, I am receiving BTP magazine regularly and I am very happy for knowing more about Prabhupada."

- Rakesh Raju, Bangalore, India

"Thank you! I love this publication."

- David Long, Illinois, USA

"Krishnakant Ji, Hare Krishna! I appreciate your efforts to put ISKCON on the right spiritual path."

- Srinivas Kolluri, Georgia, USA

"Just keep the facts coming. Hare Krsna."

- Franklin Odumo, Surrey, England

"I would like to know the original truth actually told and instructed by our beloved Gurudeva Srila Prabhupada. I want to follow the order given by Prabhupada, because so many bogus orders are there in Dhaka as well as all Bangladesh."

- Anil Krishna Chowdury, Dhaka, Bangladesh

"I have always been attracted to Srila Prabhupada. Keep up the good work. All the best."

- Aloke Kumar Jana, West Bengal

"Thank you for sending me the Back to Prabhupada magazine, it is very informative and inspiring."

- Allokika Krishna Das, Hampshire, England

"Hare Krsna. You are doing very good work for Prabhupada and the coming generation."

- Praveen Kumar Bhatra, Jaipur, India

"Dear Krishnakant Prabhu, Hare Krishna! I have read and eventually distributed your excellent booklet. Thank you for your relentless work! Best wishes."

- Jenny Ohlsson, Bromma, Sweden

"Yes, the Truth Movement in ISKCON is to be circulated - the myth gurus who spoilt the movement should come forward to set right with IRM."

- D. Kumar, Bangalore, India

"Haribol Krishnakant!!! Don't wanna miss the next Back To Prabhupada!!! Best wishes, my friend, and, as always, Jai Sri Krishna."

- Michael Shea, Hollywood, USA



# GBC climbdow continues - 1

In *BTP* 22 we documented how, due to the preaching efforts of the IRM, the GBC have gradually changed their position so that it has now begun to match that of the IRM, with ISKCON gurus indirectly and directly admitting they are only *ritviks* (priests), and not actually giving *diksa*, or spiritual initiation (please see "History of the GBC's climbdow"). In this vein we present here a new series of admissions from another GBC voted-in guru hoaxter, His Holiness Sivarama Swami ("SRS").

## Srila Prabhupada gives *diksa*

*"Caitanya-caritamṛta* describes that when one is, performs those purificatory activities by which Kṛṣṇa accepts someone as His very own within His family, that is called *diksa*. And then in further detail, what does that mean? It means *divyam jñanam yato dadyat kuryat papasya sanksayam*, that... that *divya-jñana*, or that, one has the transcendental knowledge; just like we sing every day, *divya-jñana hrde prokasito*. Transcendental knowledge by which ignorance is destroyed, because that's the real sum and substance of what purification is about."

(Podcast, "Scotland Initiations", 9/1/2008)

In *BTP* 21 we demonstrated that the *Guru-puja* prayer sung to Srila Prabhupada every morning in every ISKCON temple by every ISKCON member is actually a glorification of Srila Prabhupada as the *diksa* Guru of ISKCON (please see *BTP* 21: "The proof is before us every morning"). Now SRS confirms this by stating that *diksa* means receiving *divya-jñana*, or transcendental knowledge, just as "we sing every day, *divya-jñana hrde prokasito*". But this is sung by us everyday to SRILA PRABHUPADA, as the person who is delivering this *divya-jñana*, for this is a key verse from the *Guru-*

*puja* prayers. It is NOT sung by any of SRS's "disciples" to him, nor indeed is it sung by anyone to any of ISKCON's guru hoaxers!

## ISKCON gurus not giving *diksa*

*"Srila Prabhupada does make this statement that generally speaking the diksa guru is the person who's giving the most siksa. [...] And by dint of the fact that he gives diksa, which is actually a principle that's based on siksa. Divyam jñanam yato dadyat kuryat papasya sanksayam. So Srila Prabhupada says initiate him with transcendental knowledge. [...] I usually call the siksa gurus the diksa guru because very often the diksa guru, it's like here two weeks a year is how much I spend in the U.K. So I'm not a resident here anymore. So diksa gurus, diksa gurus aren't there."*

(Bhaktivedanta Manor Lecture, 11/1/2009)

Following on from the previous point, SRS now emphasizes that *diksa* is given by the person who is giving the most *siksa*, for they initiate the person with transcendental knowledge. And this definitely cannot be the ISKCON initiating "*diksa*" gurus since they are not even around! Rather, as we saw in the last point, this transcendental knowledge is given by Srila Prabhupada.

## ISKCON "*diksa*" guru just another devotee

*"So if a temple president is going to have authority, then he's also going to be responsible, so then he also has to take karma. Srila Prabhupada also had said as much that he has to also take karma. Everyone takes karma. [...] So it's not a question of it's some kind of such a(n) exclusive thing that people take karma. [...] So it's not just the diksa guru who takes karma. And it's not just the diksa guru who's*

*contributing to or taking responsibility for taking someone back home, back to Godhead."*

(Bhaktivedanta Manor Lecture, 11/1/2009)

Following on from the last point, SRS further emphasizes that the ISKCON "*diksa*" guru does not take any special *karma* on behalf of his "disciple", nor is he singularly responsible for taking his "disciple" back to Godhead. Rather, he is just one amongst a number of players involved. SRS makes it clear that the ISKCON "*diksa*" gurus are therefore not performing any special function different from other ISKCON leaders that a devotee may interact with.

## The No Change in ISKCON Paradigm

*"And Srila Prabhupada knew of our intense meditation on his every word. And he encouraged us both by spoken instructions and by messages through the heart [...] Today as it was 30 years ago, as it will be a thousand years from now, ISKCON devotees can live with the mission of Prabhupada - the mission of their guru - by printing and distributing books."*

(SRS text message, 4/12/2008)

The above statement perfectly encapsulates the IRM's "No Change" position, stated in our position paper *The No Change in ISKCON Paradigm*, published by Columbia University Press, (and available here: [www.iskconirm.com/docs/webpages/no\\_change\\_in\\_iskcon\\_paradigm.htm](http://www.iskconirm.com/docs/webpages/no_change_in_iskcon_paradigm.htm)), that ISKCON was meant to run unchanged from how it was run when Srila Prabhupada was physically present.

And indeed, SRS makes it clear that this will be the case even 1000 years from now, and that Srila Prabhupada will be the guru of ISKCON then in the same way as he was previously when



HH Sivarama Swami:

Moving closer to the IRM

he was physically present and personally encouraging SRS via spoken instructions. Which was as everyone's *diksa* and *siksa* Guru.

## I'm not *ritvik* – honest!

*"But within the framework of Srila Prabhupada's organization, and then of course, which really shows our commitment that we're also in one sense and – don't think anyone's gonna charge me for being a ritvik - but we're also taking initiation through the parampara and particularly establishing a very real connection with Srila Prabhupada, which is another onus on all members of this movement."*

(Bhaktivedanta Manor Lecture, 11/1/2009)

Mindful that he may be accused of being an IRM follower, SRS here takes the unusual step of claiming he is NOT *ritvik*, when he makes yet another point establishing his IRM credentials, saying how initiation actually results in establishing a real connection with Srila Prabhupada, which is exactly what would happen if one was taking initiation from Srila Prabhupada via the *ritvik* system!

## Conclusion

The facts are so clear-cut that even the guru hoaxers themselves are forced to admit them. But being *Kali-yuga*, the age of hypocrisy, they must live their lives by doing the exact opposite of what they preach, and masquerade as if they are the *diksa* guru, thus ensuring they can receive worship and honour from their misled "disciples" (otherwise known as "The Great Guru Hoax, Part 3").



## GBC climbdown continues - 2

Continuing on from the article on page 5, we present yet another admission from an ISKCON guru adopting the IRM's position. All quotes in the panelled sections below are taken from a lecture given by GBC voted-in guru hoaxer HH Trivikrama Swami ("TKS") in the Czech Republic on June 14th, 2008 which can be viewed here: <http://www.youtube.com/watch?v=k0hwW56jv2Y> and <http://www.youtube.com/watch?v=xBrAeV19c-E&feature=related> (both videos archived 11/3/09).

The lecture was in response to local devotees asking about the *ritvik* system, which itself was prompted due to the IRM's active preaching in the Czech Republic.

### Traditional contradiction

**"They just think that Prabhupada is initiating them. But there's no precedent to that thinking, precedent or tradition."**

Before we get to the admissions, TKS does at least maintain a good old-fashioned GBC tradition by stating a contradiction. He claims here that we need to consider that there is no "precedent or tradition" for the idea that Srila Prabhupada continues to initiate us. Yet it was TKS who himself stated that the whole basis of ISKCON itself is unprecedented:

**"This is the first time in Vaisnava history that we see a functioning worldwide institution with a committee in charge. We are in uncharted waters!"** (HH Trivikrama Swami, "Dandavats" website, June 18th, 2007)

So how can an unprecedented institution look to precedence as the basis for its operation?

### No problem if GBC accepted

**"So, of course, their answer is that Prabhupada is not an ordinary guru. He's special for the next 10,000 years so he can do that. So, even if we allow**

**that, the idea, but then the problem comes, what about Prabhupada's society? So it is very clear that he did want, he wanted that his organization to go on, but he wanted the movement to go on in an organized way so that the GBC is the final authority. So they're not accepting that philosophy."**

TKS states that the real problem is not the idea that Srila Prabhupada continues to be the *diksa* Guru, but that we must accept the GBC is the final authority. Meaning there is nothing inherently deviant in continuing to accept Srila Prabhupada is the *diksa* Guru as long as we also accept that the GBC is the final authority.

**Srila Prabhupada can continue to be *diksa* Guru**

**"Otherwise, personally, I think that Prabhupada may be able to initiate people."**

TKS now goes further and confirms there is indeed nothing at all inherently deviant in the idea that Srila Prabhupada continues to initiate. Rather, TKS states that he thinks Srila Prabhupada may actually be able to continue to do this.

The current GBC position is that such a concept is actually impossible:

*"The GBC hereby declares that the posthumous ritvik initiation theory is a dangerous philosophical deviation."* (GBC Resolutions 1990)

So TKS agrees with the IRM and disagrees with the GBC on the central issue of whether or not Srila Prabhupada can continue to give *diksa* in ISKCON.

### Take a *ritvik* initiation

**"But still, what is the harm of getting a formal initiation in ISKCON? You can explain to**

**your spiritual master that you think Srila Prabhupada is your main link to Krishna."**

Having stated that a devotee can accept that Srila Prabhupada has initiated him, TKS now states that there is still no harm for such a person to have a "formal initiation" from an ISKCON guru because they can then explain to that initiator that actually Srila Prabhupada is their main link to Krishna. When someone accepts that Srila Prabhupada is initiating and linking them to Krishna but has someone else stand in to perform the formal initiation ceremony, then this is simply an in toto description of the *ritvik* system Srila Prabhupada established.

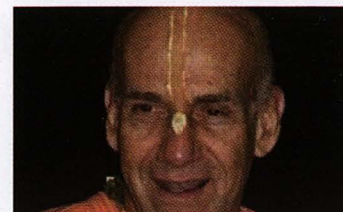
### We will go along with it!

**"And so we'll go along with their system rather than attack it. So that's my main complaint with the *ritviks* is that they are political."**

Hence TKS says that he is happy to go along with the *ritvik* system - because he has already accepted it is bona fide and also workable within ISKCON. His only objection is that the *ritvik* movement itself is "political" i.e. they will not accept the authority of the GBC.

### Speak out!

**"If we're sincere about that, that we want to improve Prabhupada's movement, then we'll be protected. We need that kind of input. But of course, those in our position they may not like that. Because in position, it's easy to be attached to a position. Therefore, Prabhupada wanted *sannyasis* and others independently thoughtful to travel so they could speak plainly without**



**HH Trivikrama Swami:**  
Moving closer to the IRM

**worrying about somebody's going to say, you know, you don't have position."**

TKS here encourages people to speak out with a view to improving Srila Prabhupada's movement, even though ISKCON leaders may not like this due to being attached to their position, and that Srila Prabhupada specifically wanted independently thoughtful persons who themselves did not have positions to do this. Ironically, such a state of affairs does not actually apply to TKS himself, since he has the position of being an ISKCON guru. It does, however, apply to the IRM members, who have no positions to defend, and are independently thoughtfully speaking the truth with a view to improving Srila Prabhupada's movement.

### Conclusion

Due to the dynamic singular preaching of the IRM, we are witnessing a sea-change in ISKCON. As we have documented in the *BTP* Special Issue 2, and this and the previous issue of *BTP*, ISKCON is finally accepting that the IRM is correct. TKS's admission here is probably one of the most stunning yet, having admitted that:

a) Srila Prabhupada can continue to initiate us;

b) Those who accept this should be allowed to take a *ritvik* initiation in ISKCON and ISKCON should accommodate and "go along" with the *ritvik* system;

c) Those who do not have a position to lose in ISKCON should be encouraged to speak out to improve the movement.





# Why the Hoax is happening

**H**aving published a mountain of evidence establishing that a guru hoax exists, why are so many devotees still unable to accept the facts? In this article we examine some of the reasons why.

## Lack of training

In 1972 Srila Prabhupada prophetically wrote:

***"I am fearful that if we expand too much in this way that we shall become weakened and gradually the whole thing will become lost."***

(Srila Prabhupada Letter, 22/6/1972, emphasis added)

This, of course, is exactly what came to pass, with the movement becoming "lost" just 5 years later with the Guru Hoax. In the same letter above Srila Prabhupada also states what was needed to ensure that this did not happen:

***"So especially you must encourage the students to read our books throughout the day as much as possible, and give them all good advice how to understand the books, and inspire them to study the things from every point of view. [...] So let us concentrate on training our devotees very thoroughly in the knowledge of Krishna Consciousness from our books, from tapes, by discussing always [...]."***

(Srila Prabhupada Letter, 22/6/1972)

However, knowledge and understanding regarding the most basic points of Krishna consciousness is so weak that those who are supposedly the most learned leaders of our Society speak complete gibberish every time they open their mouths, as highlighted by our "An error in every sentence" series (see BTP 22 and this issue for examples).

## Fear of learning

Srila Prabhupada mentions that study should be from "every

point of view", but devotees are crippled by the fear that one must not study or discuss anything which is controversial for fear it will lead to faultfinding resulting in causing Vaisnava *aparadha*, or offences. Yet Srila Prabhupada states the opposite:

***"A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Sri Krsna."***

(Sri Caitanya-caritamṛta, *Adi-lila*, 2.117)

***"Apaisunam means that one should not find fault with others or correct them unnecessarily. Of course to call a thief a thief is not faultfinding, but to call an honest person a thief is very much offensive for one who is making advancement in spiritual life."***

(*Bhagavad-gita As It Is*, 16.1-3, purport, 1972 edition)

Discussing and stating the truth, no matter how controversial, is never the cause of offenses. Rather, it is *not* stating the truth which causes offenses. And BTP is boldly studying the conclusions of Srila Prabhupada's teachings from every point of view without fear of the controversy it may generate. We document Srila Prabhupada's conclusions from all conceivable angles, even using the words of those who oppose these conclusions!

## Literacy

Memorising and reading is one thing. But to understand requires some very basic tools of literacy. IRM papers always traditionally open with "contradictions" and "straw-man" arguments. This is because it has not yet been grasped by many devotees that when stating a point, one should not contradict what one has just said, nor should one fabricate the issue one is claiming to address (a straw-man argument). Obvious,

but read the 150-plus papers on our website, and in virtually every case we document that these simple rules of literacy have not been followed by those who oppose the IRM. Additionally, one must accept the meanings of words as given by the English language since this was the language in which Srila Prabhupada spoke. One cannot just give any meaning one likes to words. For example:

a) **"Yes" means "No"** – as in when Srila Prabhupada says **"Yes, they are disciples"** in the May 28th, 1977 conversation – the GBC's paper *Disciple of My Disciple* claims that: **"Srila Prabhupada could say yes, but he does not."**!

b) **"When" means "I am doing now"** – as in when Srila Prabhupada says **"When I order you become guru"**, in the May 28th conversation – the GBC claim it means he IS ordering gurus there and then. And so on.

## No concept of evidence

Knowledge without knowing how to apply it to reach conclusions will also lead one astray. Many devotees do not even understand that conclusions require to be established via relevant evidence. Hence two very common sources used to establish conclusions in ISKCON are either "testimony" – meaning what someone claims Srila Prabhupada "said" – or from outside Srila Prabhupada's teachings. If we limited ourselves only to the *documented* words of Srila Prabhupada, this would have avoided many of the problems we have experienced. For example, some persons claim that Srila Prabhupada "secretly ordered" or "whispered" for them to be initiating gurus. And so many people just blindly swallow it without requiring any evidence for the same!

Another example of not understanding the concept of evi-

dence is reflected in the common criticism levelled at the IRM that we are too "lawyerly" or "legalistic". These terms mean "according to law", and obviously in this case since we are only discussing Srila Prabhupada's words, this "law" has to be Srila Prabhupada's teachings or his "law-books", and not the government's laws. Hence this criticism is actually the greatest compliment, since we are accused of being too attached to following Srila Prabhupada's words, or his law!

## Motivation

The key to everything however is stated by Srila Prabhupada as follows:

***"As soon as personal motivation comes in it is not possible for one to understand our Krishna Consciousness philosophy."***

(Srila Prabhupada Letter, 21/9/1970)

Because even if all of the above are in place, if one is self-motivated it will not be possible to understand anything. If one is attached to getting or keeping some position or service, or advancing some personal philosophy etc., then this self-interest will ensure that one will remain blind to the facts, only seeing what will advance their own self-interest. And this, of course, has been the history of the movement for the last 30 years as everyone involved with the movement has either directly or indirectly supported the Guru Hoax.

## Conclusion

Ignorance and self-motivation are the twin pillars holding devotees back from stepping into the light. Joining the IRM, where one has absolutely nothing to gain apart from the truth (not properties or income streams), and everything to lose in terms of position, reputation, friends etc., demolishes these two pillars in one stroke!



# Distributing the real treasure in Thailand



COMING TO  
PRABHUPADA

By  
**Srimaya Das**  
Koh Samui,  
Thailand

I first came in contact with Hare Krishna devotees in 1970 shortly after having being discharged from the US military in Vietnam, but was not able to take my interest further at that time since I had to go the Veteran's Association hospital for treatment for injuries sustained in combat. Hence it was not until around 1973 that Krishna again came into my life via a wonderful dream. In this dream there was a poster of Lord Brahma stealing the cowherd boys and a very loud and commanding voice ordered me: "Take one of these boys and raise him in the Hare Krishna movement". In the dream I responded "I will take this boy", pointing to a brownish coloured boy. The very next day my girlfriend who was black told me she was pregnant, and I realised that she would soon be giving birth to a brownish coloured baby. We immediately got married, and indeed later on she did give birth to a brownish coloured son, who I knew I had to raise as a Hare Krsna devotee due to the dream. For our honeymoon we went to Los Angeles where I visited the ISKCON temple on Watseka Avenue. The following year, 1974, my marriage was unfortunately over, but this gave me an opportunity to pursue my interest in the movement. I decided to take this interest a step further by moving into the Miami temple, and on the festival of Govardhana Puja that year, I shaved all my hair off and became a temple *bhakta* (devotee). The attraction to the movement for me was so instant, with out seemingly much rhyme or

reason, that I can also assume that I must have been a devotee in my previous life, and was simply continuing my journey in the present life.

Then on February 25th, 1975, Srila Prabhupada came to visit the Miami temple, and I will never forget my first vision of him. By coincidence my ex-wife had shown up at the temple at this time to ask me to temporarily take care of my son, and so my 1 year-old son and myself had Srila Prabhupada's *darshan* (audience). Srila Prabhupada was passing out *maha-prasada* (sanctified) cookies, and though he was giving all the guests one, when I went to take one, he told the temple president Abhirama Das to give it to my son instead! After meeting Srila Prabhupada, and eating his remnants, just this brief glimpse into transcendence convinced me that it was my constitutional position to surrender to him.

Following this began a winding journey, whereby my son and I stayed at the temples in Gainesville (Florida), New Orleans, Houston, Dallas, San Francisco, Los Angeles and New Vrindavana in West Virginia! Whilst in Los Angeles I had another dream in which my son, myself and Srila Prabhupada were together at a house in the country. Eventually one year later I ended up back in Miami, though this time the temple had shifted to a beautiful farm in Coral Gables. During this time my main service was doing *sankirtana* (book distribution preaching), and finally in early 1976 I received initiation from Srila Prabhupada. I realised that the house in my earlier dream was the Miami farm and that Srila Prabhupada was the outward manifestation of Supersoul ("The spiritual master is the external manifestation of God, who is situated in everyone's heart as

Supersoul" - *Easy Journey to Other Planets*, chapter 2).

Next my son and I went to the Dallas temple where they needed devotees to help collect money for the temple, which I was able to do well. Then we went back to Los Angeles and my service was to help build the museum at the F.A.T.E. (First American Transcendental Exhibition). It was here that I got some hint of what was to come later. I saw Ramesvara (one of the original 11 "zonal *acharya*" guru hoaxers), who was in charge of the BBT (Bhaktivedanta Book Trust), arguing with Srila Prabhupada over not wanting to give BBT funds to pay for the dioramas. He was behaving as if the money was his and that Srila Prabhupada was just an ordinary old man.

Later I got a chance to serve at the magnificent skyscraper temple (13 floors!) in Manhattan, New York, which Srila Prabhupada had just purchased. I then served at the Puerto Rico temple and it was whilst I was here that I got the sad news that Srila Prabhupada had departed. Just a short while later, Hridayananda, who had now become one of the new 11 "successor gurus", came to Puerto Rico and started preaching a new philosophy that one who was a Srila Prabhupada disciple who had yet to take *brahmana* initiation, was no longer a disciple of Srila Prabhupada, but would have to become the disciple of one of the "new" gurus who gave him second initiation. And further, when taking this *brahmana* initiation, they would have to swear in front of the Deities that they would have to worship this new guru, and they would also no longer be able to say Srila Prabhupada's *pranam mantra* (prayer). I knew instinctively this was not correct, but rather simply a ploy by the new gurus to take power and disciples. At the time I was

the temple cook and *sankirtana* devotee and did not want to get caught up with this new system and knew I had to get away. So I decided to leave, but the Temple President attempted to stop me and so I was forced to flee with my son straight after *mangala-arati* (early morning worship), leaving behind all our clothes and possessions!

I ended up back at the Los Angeles temple with my son and was surprised at what I saw. When Srila Prabhupada had been on the planet we had about 300 devotees at *sundara-arati* (evening worship). Now that Ramesvara, one of the new "zonal *acharya* successors", had taken over, he had kicked out all the devotees who would not accept him as being the same as Srila Prabhupada, and I only saw a handful of devotees at *arati*. Meanwhile in Dallas, Tamal Krishna had taken over, and stopped all book distribution in favour of selling rock music tapes, as these raised more money, and so many of the disgusted devotees had come to Los Angeles. Over the next decade all the false guru madness gripped the movement. One by one the gurus fell down. And then later more came, and people were openly jockeying and fighting with each other to become guru. In 1977 Elvis died and all the impersonators began; and later that year Srila Prabhupada had disappeared and all the Srila Prabhupada impersonators also began. It seemed that everyone wanted to be the new Srila Prabhupada and everyone was bucking to get *sannyasa* (honoured monastic order of renunciation). I knew something was wrong. But it was not clear exactly what, or what the solution should be.

By the 1990s I was living in Koh Samui in Thailand, and whilst there my late Godbrother



Janardan Das showed up and gave me a copy of *The Final Order*. Upon reading this book, everything immediately made sense, and it explained everything which had gone wrong, and also how to put it right. We had all been told that Srila Prabhupada had appointed gurus, but it was now clear that he had never authorized any gurus, and he alone was to be the sole *diksa* (initiating) Guru for ISKCON's duration. I could also see that if one had aspirations to be a guru, one would not be able to understand this simple truth. Later on I also came across *Back to Prabhupada* (BTP) magazine.

I decided to help spread the message and that's when the fun really started! Since I had been living pretty isolated up until this point in Thailand, I naively thought that all the devotees would accept BTP. I had begun associating with the devotees in Bangkok and had arranged via the BTP office to receive a whole shipment of BTPs from a devotee who was visiting Bangkok. I was with all the Bangkok devotees at a park where we were performing *Harinama* (chanting), and the devotee was to come and deliver the BTPs to me there. When he arrived with the BTPs I began to pass them out, and all hell broke loose, with the devotees threatening me. Finally they even called the police to try and stop me from distributing BTP! In addition Janardan, my son Gauranga and myself had also gone to Vrindavana in India to spread *The Final Order*.

I am now distributing BTPs throughout Asia and have be-



**Preparations begin for the Koh-Samui Rathayatra festival**

come a marked man and created many enemies among those who do not want to hear the truth. But it is a price I am happy to pay in order to serve Srila Prabhupada. In fact, at the time of writing I have just returned from a 5 month world tour visiting Malaysia, India, Italy and then the USA, and I saw for myself first-hand the power of BTP, with all the *ritvik* devotees using BTP as their reference and guide books, and the dysfunctionals are finally becoming functional. I have practical experience of seeing that if all devotees would only read BTP, all their illusions would be dispelled. I also met many devotees around the world who agree with the IRM, but remain silent to keep a temple apartment or employment in ISKCON. What kind of life is that, where one is afraid to defend Srila Prabhupada? I'd rather be alone in Thailand!

In Thailand itself I am busy concentrating on my *japa* (chanting on beads), my morning programs, distributing BTPs and regular *Harinama sankirtana* (public chanting with musical instruments). I am now a grandfather,

and my wife and my step daughter have formed our own "crew" and we organise a Rathayatra festival every year here in Koh Samui, and have done so for 5 years now.

For me the whole current situation in ISKCON is summed up by an article in a previous BTP, Issue no. 6. There on page 10, Srila Prabhupada "speaks out on false gurus". This one article says it all, and how can any one disagree or refute what Srila Prabhupada says? A whole generation of Vaisnavas were cheated and driven away by many false gurus. I've seen all kinds of devotees and saw how they did a lot of good service but then everything was spoiled by their desire to be Guru. As Srila Prabhupada states: "If you become disobedient to guru, then your business is finished". A saying came up in ISKCON about how "books are the basis, purity is the force, preaching is the essence". However, it has now been replaced with "cheating is the basis, greed is the force, envy is the reason". This seems to be Kali's plan for this age, and unfortunately it has penetrated into the very movement which was supposed to save us from Kali's influence.

I recently met two old Americans from New York, and when I told them I was a Hare Krishna, they asked "What ever happened to the Hare Krishnas? They were all over New York and then they disappeared". I told

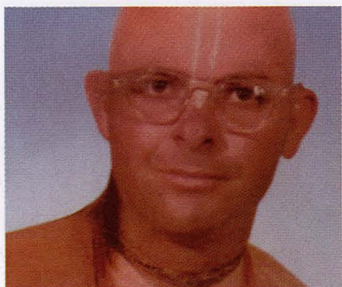
**"I have just returned from a 5 month world tour visiting Malaysia, India, Italy and the USA, and I saw for myself first-hand the power of BTP [...] if all devotees would only read BTP, all their illusions would be dispelled."**

them that the real Guru was usurped and corrupt politics and ambitious devotees ruined everything. "Yes!" the old men said, "politics, ambition and greed ruin everything in all aspects of life". ISKCON was a grassroots movement, but has now become a conglomeration of cheaters!

Disobedience to Srila Prabhupada's orders is the root cause of all of ISKCON's problems, and I agree 100% with the doctrine and philosophy of IRM and BTP magazine. My only question is: where was Krishnakant in 1977 when we needed him so much?! It seems obvious he is empowered to defeat the guru hoax.

I will be 60 years old this year and this incredible journey in Krishna consciousness began almost 40 years ago. But I have full faith in Srila Prabhupada and Krishna and I can see the light at the end of the tunnel. During the late 1970s and entire '80s, a lot of devotees deviated and so did I due to the frustration and helplessness I felt at what was happening to the movement. But the IRM has given me new hope, and following everything strictly has become easier now and I do know that I intend to serve Srila Prabhupada until the day I die.

**Readers are cordially invited to follow Srimaya Das's example by sending us your story of just how you came 'Back to Prabhupada'.**



**Srimaya Das when he joined ISKCON in 1975 (left) and today**





# Srila Prabhupada's transcendental status

**T**he failure of ISKCON's gurus has now led them to claim that the spiritual master can actually fall down and become entangled in material life (see BTP 3, "ISKCON Leaders Preach 'Fallible Guru' Hoax"), that he does not need to be a fully God-realised soul [*uttama-adhikari*] (see pages 15 and 16 of this issue), and that none of their gurus are on this level (see BTP 22, page 6). Below we see Srila Prabhupada describing the actual position of a bona fide spiritual master, which by ISKCON's own admission must refer only to Srila Prabhupada.

## Must be *uttama-adhikari* who can never fall down

"One should not become a spiritual master unless he has attained the platform of *uttama-adhikari*." (The Nectar of Instruction, text 5, purport)

"There is no possibility that a first-class devotee will fall down, even though he may mix with non-devotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikari*, a first-class devotee."

(Sri Caitanya-caritamṛta, Madhya-lila 22.71, purport)

## Must be *mahabhagavata*

"When one has attained the topmost position of *maha-bhagavata*, he is to be accepted as a guru and worshipped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."

(Sri Caitanya-caritamṛta, Madhya-lila 24.330, purport)

## Must be liberated soul

"It is to be understood that the conditioned soul is tightly tied by the ropes of illusion. [...] Because the bound cannot help the bound, the rescuer must be liberated. Therefore, only Lord Kṛṣṇa, or His bona fide representative the spiritual master, can release the conditioned soul."

(Bhagavad-gītā As It Is 7.14, purport, 1972 ed.)

## Does not deviate at all

"A bona fide spiritual master is in the disciplic succession from time eternal, and he does not deviate at all from the instructions of the Supreme Lord [...]"

(Bhagavad-gītā As It Is, 4.42, purport)

## Receives direct dictation from Lord Krishna

"A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the parampara system."

(Sri Caitanya-caritamṛta, Antya-lila 5.71, purport)

"You are correct when you say that when the Spiritual Master speaks it should be taken that Krishna is speaking. That is a fact. A Spiritual Master must be liberated."

(Sri Prabhupada Letter, June 10th, 1969)

**Prabhupada:** "Yes, because a devotee always consults Kṛṣṇa and He gives order."

**Interviewer:** "It's a more direct communication."

**Prabhupada:** "Yes. And He gives order [...] Kṛṣṇa will tell directly. A devotee always consults Kṛṣṇa

and Kṛṣṇa tells him, 'do like this.' Not figuratively [...] a devotee does not do anything without consulting Kṛṣṇa."

(Interview, July 14th, 1976)

## Always embraced by Krishna

"[...] Such an acarya, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa's potency. Such a personality is *kṛṣṇalingita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa [...]. He is the guru, or spiritual master, for the entire world, a devotee on the topmost platform, the *maha-bhagavata* stage, and a *paramahamsthakura*, a spiritual form only fit to be addressed as *paramahamsa* or *thakura*."

(Sri Caitanya-caritamṛta, Madhya-lila 25.9, purport)

## Resident of the spiritual world

"Unless one is a resident of Krishna Loka, one cannot be a Spiritual Master. That is the first proposition. A layman cannot be a Spiritual Master, and if he becomes so then he will simply create disturbance [...] So to summarize the whole thing, it is to be understood that a bona fide Spiritual Master is a resident of Krishna Loka."

(Sri Prabhupada Letter, June 10th, 1969)

## Identified with God Himself

"One should understand the Spiritual Master to be as good as I am," said the Blessed Lord [...] 'the Spiritual Master is the sum total of all demigods.' That is, the acarya has been identified with God Himself."

(Sri Prabhupada Lecture, February 1936)

## Body is completely spiritual

"The spiritual master, or acarya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him [...] therefore, after the disappearance of an acarya, his body is never burnt to ashes, for it is a spiritual body. The spiritual body is always unaffected by material conditions."

(Srimad-Bhagavatam 10.4.20, purport)

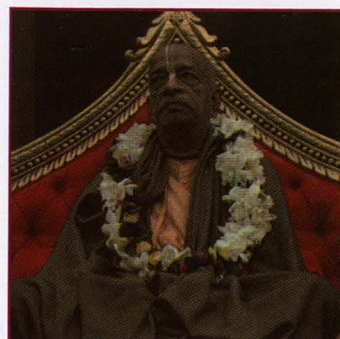
## Empowered to act as he likes

"The conclusion is that a spiritual master who is authorized and empowered by Kṛṣṇa and his own guru should be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Visvanatha Cakravarti: *sak-sad-dharitvenasa*. [...] As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject."

(Sri Caitanya-caritamṛta, Madhya-lila 10.136, purport)

## IRM Mission Statement

**S**ince the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Srila Prabhupada from our material vision on November 14th 1977, the International Society for Krishna Consciousness (ISKCON), the great movement which he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Srila Prabhupada, the chief of which being his displacement as the sole *diksa* Guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Srila Prabhupada gave, beginning with his role as the sole authority and *diksa* Guru for ISKCON. The IRM's position is set out in *The Final Order* - see back page to order your [free](#) copy.





# Readers' questions and challenges

"Please will you be kind enough to tell us if there is another precedent in this parampara system where any spiritual master advocated the ritvik system that you claim Srila Prabhupada changed to."

- Neil & Sarah Pike, Lincolnshire, England

## Editor replies:

Unless Srila Prabhupada has taught that there has to be an historical precedent before an *acharya* can act, the question is meaningless. It is no different than asking if there is any example of a government approving the *ritvik* system. Since Srila Prabhupada has not taught that an *acharya* must always follow historical precedent or the government, such questions are irrelevant. On the contrary, Srila Prabhupada has taught that the action of an *acharya* may indeed differ from what has occurred previously:

**"I sometimes take part in getting boys and girls married, although in the history of sann yasa no sann yasi has personally taken part in marrying his disciples."**

(Sri Caitanya-caritamṛta, Adī 7.37, purport)

**"Every acarya has a specific means [...] the method of one acarya may be different from that of another, but the ultimate goal is never neglected."**

(Sri Caitanya-caritamṛta, Adī 7.37, purport)

Further, even ISKCON accepts that historical precedence is not necessary:

**"Whereas ISKCON is an unprecedented worldwide Gaudiya Vaisnava mission [...]"**

(GBC resolution 316, 2009)

**"This is the first time in Vaisnava history that we see a functioning worldwide institution with a committee in charge. We are in uncharted waters!"**

(HH Trivikrama Swami, "Dandavats" website, June 18th, 2007)

So from every angle, the question asked has no relevance.

"I wanted to understand what it is like when you cannot meet your guru personally. What does the relationship with the guru mean in this case? How does this work? He inspires his disciples via meditation? In the articles, I read that this happens through the books?"

- Dénes Mezei, Hungary (translated from Hungarian)

## Editor replies:

Yes, the Guru guides and inspires through his teachings, which he is able to make 'alive' and communicate to the recipient. This is the Guru's mystic potency. And the proof of this is the thousands of disciples who practiced Krishna consciousness after reading Srila Prabhupada's books, even though they never saw or met him personally! In fact, Srila Prabhupada has already answered your question, as we see below:

**Paramahansa:** "My question is, a pure devotee, when he comments on *Bhagavad-gita*, some one who never sees him physically, but he just comes in contact with the commentary, explanation, is this the same thing?"

**Srila Prabhupada:** "Yes. You can associate with Kṛṣṇa by reading *Bhagavad-gita*. And these saintly persons, they have given their explanations, comments. So where is the difficulty?"

(Morning Walk, June 11th, 1974)

**Srila Prabhupada:** "Even a moment's association with a pure devotee - all success. [...]"

**Revatinandana:** "Does that apply to reading the words of a pure devotee?"

**Srila Prabhupada:** "Yes."

**Revatinandana:** "Even a little association with your books has the same effect?"

**Srila Prabhupada:** "Effect. Of course it requires both things. One must be very eager to take it."

(Room Conversation, December 13th, 1970)

"How you are all doing your Spiritual Duties without the presence of a Spiritual Master? Do you have any proof that Srila Prabhupada said that he was the LAST initiating Spiritual Master?"

- Olaf Hendriksen, Leiden, The Netherlands

## Editor replies:

When Srila Prabhupada was on the planet, many of his disciples never even met him. They went on by executing his instructions. So we are doing the same.

Srila Prabhupada would only need to state he is the "last" *diksa* Guru of ISKCON, if it is already assumed that there will be other *diksa* gurus after him. But this is the very assumption which is being debated, and one cannot assume that which needs to be proven. Rather:

a) if it can be shown that Srila Prabhupada is the *diksa* Guru for ISKCON;

b) and there is no evidence that Srila Prabhupada authorized any *diksa* gurus to succeed him, then automatically Srila Prabhupada is the first, second, middle and last *diksa* Guru of ISKCON, and there would be no requirement for Srila Prabhupada to say he will be the "last" spiritual master.

No one disputes that Srila Prabhupada established himself as ISKCON's *diksa* Guru in 1966. And even the GBC now accept that we have to just assume that it was Srila Prabhupada's "implicit intention" that he wanted successor *diksa* gurus, because he did not actually order this (please see BTP 17, "GBC Bombshell: 'We have no guru order'"). So the absence of this succession order from Srila Prabhupada is alone proof that Srila Prabhupada is ISKCON's "last" *diksa* Guru. Additionally, many extra levels of proof are given in the BTP Special Summary issue and *The Final Order* (please see back page to order a free copy).

"We are desirous of placing advertisements in your Back to Prabhupada magazine. Kindly tell us about the advertisement tariffs along with details of your magazine's circulation."

- Rahul Jain, Agra, India

## Editor replies:

Thank you for your offer to place advertisements in our *Back to Prabhupada* magazine. The magazine has an international circulation of over 10,000, but our research based on reply cards received indicates that each issue is passed on multiple times and read by up to 5 persons.

Its reader feedback is also the highest of any similarly circulated magazine, receiving over 300 letters and replies per issue.

Please note, however, that we do not allow any advertisements in the magazine, paid or otherwise, in line with the following policy decreed by the Founder-Acarya of ISKCON, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who said in reference to his *Back to Godhead* magazine that:

**"Regarding advertisements in Back To Godhead, I am not at all in favor of it. [...] We cannot accept advertisement from anyone and everyone, rather it will be our motto to avoid advertisements."**

(Srila Prabhupada Letter, February 5th, 1969)

**"So far as ads are concerned, only our own books should be advertised; nothing else."**

(Srila Prabhupada Letter July 1st, 1969)

*Back to Prabhupada* is funded entirely by voluntary donations from devotees who wish to see the truth about Srila Prabhupada's glorious position disseminated as widely as possible.

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# Quotes, Notes and News (QNN)

## GBC spokesman against IRM dumps guru

Readers may recall that in issue 12 of BTP we noted how ISKCON devotee Krishna-Kirti Das (Christopher Shannon) had been officially charged with defending ISKCON's guru hoax in an academically sponsored debate between the IRM and the GBC. He has now completely rejected his own ISKCON guru, HH Hridayananda Goswami!:

**"[...] for many years I have been an initiated disciple of Hridayananda Goswami. However, on account of recent news of his blessing of homosexual nuptials and his less-than-straightforward response to the devotee community about his involvement, I have formally ended my relationship with him as his disciple."**

(Krishna Kirti Das, 15/2/2009)

We therefore have the crushingly demoralising situation whereby the one person the GBC chose to defend their bogus guru system against the IRM, in a debate arranged and published by the highly esteemed Martin Luther University, Halle-Wittenberg, Germany, has now publicly dumped his own guru. (Please go here to read the IRM/GBC debate in question:

[www.iskconirm.com/docs/pdf/krishnakirti.pdf](http://www.iskconirm.com/docs/pdf/krishnakirti.pdf))

Can it get any clearer that the GBC's guru system is rotten to the core when even its most enthusiastic and qualified apologists end up so disenchanted?

## Rock 'n' roll guru rocks GBC

In QNN 22, we ran a story about GBC member and voted-in guru Param Gati Swami ("PGS") and his predilection for dancing at rave parties, and showed a photograph of him engaging in this activity while dressed as a "raver". We stated: *"How can those who are supposed to be self-realised*

*'as good-as-God' gurus, representing Srila Prabhupada and connecting us to Krishna, be any of these things, if they do not even know the most basic rules of behaviour?"*

In his defence, PGS argued: *"My intention, when I participated in these programs was to be more close to the devotees, 'less distant', specially of the young generation."*

Now once again BTP, empowered by Krishna to defend Srila Prabhupada from the guru hoaxers, has been proven to be prescient. As the following GBC resolution demonstrates, PGS came just a little too "close to the devotees":

**"The Governing Body Commission of ISKCON wishes to announce that Param Gati Swami has resigned from the GBC and will no longer accept disciples for initiation. The GBC has determined, following a careful investigation, that Param Gati Swami recently made sexual advances to a male devotee. The man did not welcome these advances and matters advanced no further."**

**In pursuance of GBC direction, Param Gati Swami will be staying in Mayapur for the next year for a directed course of counseling and spiritual restoration under GBC supervision. Those who are his initiated disciples should approach their local temple or regional authorities, as well as other trusted senior devotees, for personal guidance and direction. By virtue of strong association with good devotees and a deep relationship with our Founder-acarya Srila Prabhupada, they will be able to overcome any impediment and continue to advance on the path of devotional service."**

(GBC Executive Committee, 2009)

1) It may be noted that though PGS has been stripped of his GBC and guru position, he is still allowed to continue as a *sannyasi* (renunciant) and that he is now undergoing a process of "spiritual restoration", implying that he could once again be reinstated as a "good-as-God" guru. If making sexual advances to young devotees under one's care is compatible with *sannyasa* status, just as having an affair with a married disciple was in the case of Satsvarupa Das "Goswami" (see BTP 19), we wonder what exactly one has to do before the morally bankrupt GBC will actually rescind one's *sannyasa* position?

2) It is also stated that if PGS's disciples cultivate a "deep relationship" with Srila Prabhupada they will be able to "continue to advance on the path of devotional service". But then why would one require to get initiated by a GBC guru such as PGS in the first place? Rather, it must be Srila Prabhupada who is the bona fide Guru with whom one can have "a deep relationship" as a direct disciple and thereby "advance on the path of devotional service", just as Srila Prabhupada himself teaches:

**"First we must find a bona fide guru, establish our relationship with him, and act accordingly. Then our life will be successful, for the guru can enlighten the sincere disciple who is in darkness."**

(*The Science of Self-Realization*, chapter 2)

By also directing these disciples to take "personal guidance and direction" from all other senior devotees in ISKCON, the GBC resolution also confirms Srila Prabhupada's statement that only he is the initiator guru, while everyone else in ISKCON - including the GBC themselves - are simply to act as teachers or instructor gurus:

**"The GBC should all be the instructor gurus. I am the ini-**

**tiator guru, and you should be the instructor guru by teaching what I am teaching and doing what I am doing."**

(Srila Prabhupada Letter, August 4th, 1975)

Thus the IRM's position that Srila Prabhupada is the only authorized and bona fide *diksa* (initiating) Guru in ISKCON is once again vindicated, as the GBC are again forced to admit.

## Rumblings in Russia

In the last issue, we profiled how the spread of the IRM in the Czech Republic, Germany and Hungary (amongst other places) had caused various ISKCON leaders in these countries to take defensive action, leading to them being exposed speaking complete nonsense in the process (please see "An error in every sentence"). Now the growth of the IRM in Russia has caused one ISKCON devotee to complain about the IRM to his GBC representative, HH Bhakti Vijnana Goswami ("BVG"), that:

**"The problem is they have written responses to all the ISKCON articles, and thus the final word is theirs [...] many people are getting the impression that their theory is better reasoned and is closer to the truth [...] bhaktas go to them. What is to be done?"**

BVG's response, containing the usual gibberish, with an "error in every sentence", is that basically nothing can be done! See the reply here: [www.iskconirm.com/docs/webpages/bvg.htm](http://www.iskconirm.com/docs/webpages/bvg.htm)

In addition, some years earlier HH Indradyumna Swami, fearing the imminent arrival of the IRM into Russia, had also decided to join the "error in every sentence" club, as the following exposé demonstrates:

[www.iskconirm.com/docs/webpages/ids.htm](http://www.iskconirm.com/docs/webpages/ids.htm)



# “That is the way of falsehood”

Over 30 years have elapsed since Srila Prabhupada physically departed from this world. While the IRM has never once shifted its ground that Srila Prabhupada alone is the *diksa* (initiating) Guru of ISKCON, ISKCON's GBC (Governing Body Commission) and their followers have had to constantly change their position due to the IRM relentlessly exposing all the flaws and contradictions in the GBC's arguments. And as we see below, ISKCON's leadership is just as confused 30 years on as they were in 1978, concocting one fallacious argument after another, and contradicting both themselves and each other in the process.

## Were 11 “zonal gurus” appointed?

**1980: 11 “zonal gurus” were never appointed**

“Actually Prabhupada never appointed any gurus. He appointed eleven ritviks. He never appointed them gurus.”

(HH Tamala Krishna Goswami, Topanga Canyon, 3/12/1980)

**2008: 11 “zonal gurus” may have been appointed**

“And it may be that our own sampradaya acarya, Srila Prabhupada, did actually intend, in his last days, to choose eleven gurus for the giving of initiation, one in each continent.”

(HG Kripamoya Das, ISKCON European Council Chairman, *The Vaishnava Voice*, 24/10/2008)

## Was a multi-guru ISKCON society authorized?

**2003: Multi-guru society not authorized**

“That Srila Prabhupada personally detailed the procedure for increasing the number of ini-

tiating guru[s]” is something we can only wish. Or falsely tell the Society he did.”

(HH Jayadvaita Swami, ISKCON GBC-voted in guru, email to the GBC, 13/12/2003)

**2008: Multi-guru society authorized**

“Srila Prabhupada gave a very clear structure specifically for ISKCON as a multi-guru society.”

(Anuttama Das, ISKCON Communications Director, *ISKCON News Weekly*, 25/10/2008)

## Srila Prabhupada: Is he your spiritual master?

**1990: Devotees need a guru - but it is not Srila Prabhupada**

QUESTION: “Can a devotee in need of a guru fully meet this need simply by accepting Srila Prabhupada as his guru?”

GBC ANSWER: “No, that is not what Srila Prabhupada taught.”

(“Questions and Answers About Reinitiation: A paper to offer guidance from the GBC”, 2/3/1990)

**2007: Devotees need a guru - it is Srila Prabhupada**

“Yes, devotees need a qualified spiritual master, and I will say in ISKCON we have the most qualified spiritual master who is Srila Prabhupada. [...] You need a spiritual master, but who is that spiritual master? It is Srila Prabhupada.”

(HH Bhakti Charu Swami, 1/8/2007)

## Is reinitiation required?

**2007: Reinitiation not needed**

“[...] really I didn't think that it was doing it justice to the devotees to say that they needed to be reinitiated and I am going to propose that even that terminology,

sort of, is dropped at least in official ISKCON circles. The reason I say that the word ‘reinitiation’ is not so suitable is because these devotees, they didn't do anything that required them to be reinitiated or even for that matter to re take their vows of initiation.”

(HH Sivarama Swami, ISKCON GBC voted-in guru, podcast, 27/9/2007)

**2008: Reinitiation required**

“I have received the mantra from someone, and then, so I can't separate the mantra from the person, it is certainly beneficial to have that reinitiation. So therefore that initiation is relevant for practitioners [...] So I think it's a good practice [...] it really makes for clarity in someone's spiritual life. You know, when someone asks who is your spiritual master, you know, you can't sort of .. well, Prabhupada! But not Prabhupada, I am not a ritvik! [...] this aspect of his life is missing; unless he is advanced it may seriously impede his Krishna consciousness.”

(HH Sivarama Swami conversation with reinitiated disciple, 1/9/2008)

## More diksa gurus needed?

**2008: We don't need any more diksa gurus**

“We need more gurus. Not remote, world-traveling, highly qualified gurus, but locally accessible, less qualified gurus\*. Thousands of them [...] No wide broadcasting of messages; no generic teaching to anonymous masses; but teaching, guidance, support to named people in a local area.”

(HG Kripamoya Das, *The Vaishnava Voice*, 4/9/2008)

\*Referring to minimally qualified *siksha* (instructing) gurus, rather than *diksa* (initiating) gurus.



**Srila Prabhupada:**

**His position as ISKCON's real diksa Guru defeats all falsity**

**2009: We need more diksa gurus**

“Whereas there is a factual need for more diksa-gurus in ISKCON to accommodate the worldwide preaching.”

(GBC resolution 305, 2009)

## Conclusion

Due to unauthorisedly removing Srila Prabhupada as *diksa* Guru and proprietor of all disciples in ISKCON, the GBC have been forced to concoct one false guru system after another to try and cover up their hoax. And then they have been forced to justify these unauthorised systems with one falsehood after another, as Srila Prabhupada describes:

“That is the way of falsehood. If once you speak something false, then to protect that falsehood you have to take to so many other falsehoods.”

(Srila Prabhupada Morning Walk, June 2nd, 1975)



# The Divinity Delusion: Case study of His Grace

In the last issue we exposed how self-appointed ISKCON guru His Holiness Hridayananda Das Goswami had effectively set himself up as a superior authority to Srila Prabhupada (please see BTP 22, pp. 14-15). Below we expose another false ISKCON guru, Sankarsana Das ("SAD"), who has similarly become afflicted with what we may term "The Divinity Delusion" – charlatans making grandiose claims to usurp the position of the real Guru, Srila Prabhupada. Quotes in the tinted panels are all taken from an article written by SAD on January 21st, 2009. In the article, SAD attempts to answer the challenge to provide evidence for his claim to be a bona fide successor Guru to Srila Prabhupada.

## I don't need to tell you

**"I do not require to give you any proof (for being guru). [...] I was personally trained by Srila Prabhupada. But someone who was not personally trained by him may not be able to always properly understand what Srila Prabhupada meant by a particular instruction because of his not having had that personal training from Srila Prabhupada."**

A similar line of reasoning was previously employed to institute the "zonal *acharya*" Guru system from 1978 to 1986 ("The Great Guru Hoax, Part 1"). Here 11 senior disciples of Srila Prabhupada also traded on their close association with Srila Prabhupada to persuade the movement to accept their claims to be "zonal *acharyas*". This system was later admitted by all in ISKCON to have been a monstrous hoax:

**"By the influence of *maya*, illusion, a different idea soon evolved that Srila Prabhupada had appointed eleven "pure devotees" to serve as the only**

**gurus after him... This zonal guru system, as it came to be called, prevailed in ISKCON for about ten years, until its falseness became clear."**

(HH Jayadvaita Swami, ISKCON GBC voted-in guru and Editor-in-Chief, 'An Apology', *Back to Godhead* #25-01, 1991)

SAD was an enthusiastic follower of this false zonal guru system, and it is therefore no surprise that he is using similar reasoning to justify the new monstrous guru hoax which he is pushing now, wherein he claims that he was also ordered by Srila Prabhupada to be his successor guru:

*"I do not need to prove why I am a guru – you just need to take my word for it because I was 'personally trained' by Srila Prabhupada, and you weren't."*

## I am a liar!

However, even this reasoning regarding "personal training" which SAD has borrowed from his "zonal *acharya*" guru mentors is also false for another reason, since SAD has forgotten that he had already admitted that he was not "personally trained" by Srila Prabhupada, having barely met him:

**"Physically I had scant association with my spiritual master."**

(SAD, August 5th, 2008)

## The "order" was in 1973

**"For example on 17 December 1973 in Los Angeles he instructed us, 'Just become perfect in the understanding of this science and become guru and deliver the whole world'."**

This particular instruction from Srila Prabhupada is clearly not asking SAD or anyone else to displace Srila Prabhupada as ISKCON's *diksa* Guru, since it was delivered in 1973, many years before Srila Prabhupada departed the planet, and he never stat-

ed that the instruction he is giving could only be acted on after he departed, which would have to be the case if he was ordering successor *diksa* gurus. Indeed, SAD himself never believed that this instruction was ordering him to become a successor *diksa* guru since he waited over a quarter of a century before he decided to be an ISKCON successor *diksa* guru (2000), even though he claimed he was always qualified to be guru right from when he joined ISKCON:

**"For the last 37 years since I surrendered at the lotus feet of my eternal spiritual master, His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, I have engaged my mind, words, anger, tongue, belly, and genitals only in the Lord's service. Thus according to his divine instructions I am qualified to act as an *acharya* and am duty bound to do so."**

(SAD, May 26th, 2008)

So SAD's own actions belie his claim to have received an authorisation in 1973 to succeed Srila Prabhupada as ISKCON's *diksa* guru.

## The "order" was in May 1977

**"In 1977 he made it clear to us that the new devotees after his departure would be the disciples of his disciples. He made it even more emphatic by telling us that they would be his grand disciples."**

SAD here refers to the conversation of May 28th, 1977, in which Srila Prabhupada stated that only when he gave an order for *diksa* gurus, would "disciples of his disciples" and grand-disciples arise:

**"His grand disciple...when I order you become guru, he becomes regular guru. That's all. He becomes disciple of my disciple"**

(Room Conversation, May 28th, 1977)

But no such order for *diksa* gurus has ever been produced by SAD or anyone else.

Rather, in the same conversation above, Srila Prabhupada merely confirms the *ritvik* system authorised on July 9th, 1977 as the system of initiation for the duration of ISKCON, whereby Srila Prabhupada would remain as the *diksa* Guru for ISKCON:

**Satsvarupa: "Then our next question concerns initiations in the future, particularly at that time when you are no longer with us. We want to know how first and second initiations would be conducted."**

**Srila Prabhupada: "Yes. I shall recommend some of you. After this is settled up. I shall recommend some of you to act as officiating *acharya*."**

**Tamal Krsna: "Is that called *ritvik acharya*?"**

**Srila Prabhupada: "Ritvik. Yes."**

[...]

**Satsvarupa: "So they may be considered your disciples?"**

**Srila Prabhupada: "Yes, they are disciples...why consider who..."**

(Room conversation, May 28th, 1977)

## The "order" was in October 1977

**"The actual history which you are not aware of is that on 18 October 1977 Srila Prabhupada said that he would no longer accept disciples and he turned the duty of initiating disciples completely over to his disciples."**

We have just quoted SAD claiming that it was supposedly "after his (Srila Prabhupada's) departure" that one could take disciples. How then could Srila Prabhupada have stopped initiating and handed over initiations completely to his disciples before his departure (which was not un-



# Sankarsana Das

til a month later in November)? We have just quoted SAD referring to the May 28th, 1977 "grand-disciples" conversation, and indeed in this conversation Srila Prabhupada states:

**"Because in my presence one should not become guru, so on my behalf."**

(Room conversation, May 28th, 1977)

So again, how could Srila Prabhupada have stopped initiating and handed over initiating disciples completely to his disciples before his departure, if in his presence no one should become guru?

SAD therefore cannot even agree with himself about how the guru hoax occurred, never mind trying to convince others!

## I am divine!

**"I will definitely take my disciples back to Godhead by the divine potency invested in me by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada."**

As we have already seen, SAD has not presented any evidence that he has been "invested with divine potency". Again, the example of the false "zonal *acharya*" guru hoax, of which SAD was an enthusiastic follower, is instructive. During this time, the 11 "successor pure devotees" also similarly claimed that they had been divinely sanctioned by Srila Prabhupada to be his successors:

**"Srila Prabhupada chose them because they merited his confidence. [...] Thus he considered them to be *uttama-adhikari*\*, all highly advanced devotees worthy to be accepted as spiritual masters."**

(*Servant of the Servant*, Tamala Krishna Goswami, Bhaktivedanta Book Trust, 1984, pages 361-365)

\*(Persons on the highest platform of God realisation)

And like SAD they also did

not present any evidence for the same. And like SAD, they were also lying, as history has documented. So clearly, even after 30 years, ISKCON still has not learned its lesson regarding its "Divinity Delusion".

## The *uttama-adhikari* delusion

**"Srila Prabhupada says that even if one is not an *uttama-adhikari* (the highest level devotee) he can still be a spiritual master if he strictly follows his guru's orders."**

More delusion from SAD. Srila Prabhupada actually says the opposite (please also refer to p. 10):

**"One should not become a Spiritual Master unless he has attained the platform of *uttama-adhikari*."**

(*Nectar of Instruction*, Text 5, Purport)

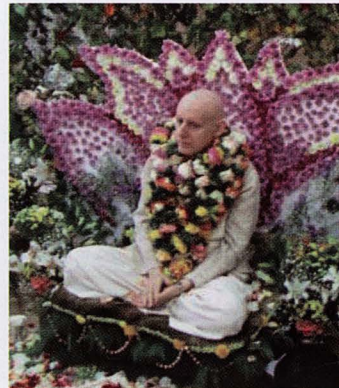
**"On the whole, you may know that he is not a liberated person, and therefore, he can not initiate any person to Krsna Consciousness."**

(Srila Prabhupada Letter, April 26th, 1968)

## Who's actually doubting?

**"And still another point is: do you think that Srila Prabhupada was such an impotent spiritual master that he could not create at least one pure devotee, *uttama-adhikari*, out of his many thousands and thousand of devotees?"**

The IRM has never claimed that Srila Prabhupada could not create pure devotees (we simply ask for evidence that successor *diksa* gurus were ordered. There is no bar on all of us becoming pure devotees and assisting ISKCON's *diksa* Guru, Srila Prabhupada). Rather, it is SAD who is claiming one does not even need to be an *uttama-adhikari* to be a spiritual master. So if SAD believes Srila Prabhupada was potent enough



**Sankarsana Das:**  
Claiming divinity

to make many *uttama-adhikaris*, then why is he going out of his way to emphasise that one does not need to be an *uttama-adhikari* to be a spiritual master?

## Chronic misunderstanding

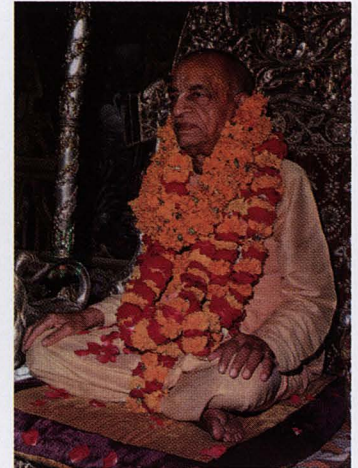
**"The quote from the letter you have cited, which by the way was written by my Godbrother and close associate Tamal Krishna Maharaja on 9 July 1977, describes the system for Srila Prabhupada's initiating disciples during his last year when he was physically present on this planet and was indisposed due to chronic illness but still accepting disciples."**

a) The system of initiation set up on the 9th July, 1977, now allowed representatives to take over accepting disciples on Srila Prabhupada's behalf by giving a spiritual name -

**"After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupada by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupada has done."**

(July 9th, 1977 directive)

- with the actual initiation ceremonies themselves having already been delegated to Temple Presidents to perform:



**The actual divine Guru:**  
Srila Prabhupada

**"After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire *yajna* in the temple as was being done before."**

(July 9th, 1977 directive, emphasis added)

b) Hence the *ritvik* system could not have been set up because Srila Prabhupada was "indisposed due to chronic illness", since Srila Prabhupada had not lost the use of his vocal chords or his hearing, and so he could have continued to accept disciples by issuing spiritual names in the same way the *ritviks* were going to. Rather, the system was set up to allow Srila Prabhupada to continue initiating without the need for his physical presence.

## Conclusion

1) SAD has not presented the order Srila Prabhupada gave him, by which he has been "invested with divine potency" and authorised to replace Srila Prabhupada as ISKCON's *diksa* Guru.

2) Rather, SAD has simply offered statements which contradict himself and Srila Prabhupada's teachings.

3) Hence, despite SAD's grandiose boasts about being invested with divinity, we have demonstrated that he is only invested with the *Kali-yuga* propensity to lie, cheat and contradict himself.



# Any nonsense will do

When it comes to the issue of guru in relationship to Srila Prabhupada we are told that ISKCON is not a revolutionary society, but rather it must follow the Gaudiya tradition as represented by the Gaudiya Matha and others, and therefore there is no way Srila Prabhupada can possibly be the *diksa* (initiating) Guru of ISKCON. Yet when we come to the issue of guru in relationship to the current ISKCON gurus and the GBC, we are told the complete opposite to justify why the *diksa* guru must now be redefined in a way which has never existed before or been mentioned in any scripture:

- a) A *diksa* guru who has "nothing" to say about what his disciples can do.
- b) A *diksa* guru who is subservient to the temple president and other managers, and assists them.

**"What's the gurus got to do with it? They've got nothing to say about this. It's the GBC who says what devotees, people do, not the gurus. [...] So those devotees, it's not that, it's not that the GBC, temple president is representing the mood of the *diksa* guru. It's the *diksa* guru is assisting the GBC and the temple president in their mood of preaching. I may sound revolutionary (audience laughter), but it's called ISKCON. And the other one is called the Gaudiya Matha (audience laughter)."**

(HH Sivarama Swami, GBC voted-in ISKCON guru, *Istaghosti* [discussion], 8/1/2009)

Such hypocrisy is breathtaking, and is engaged in solely to keep Srila Prabhupada out of his rightful position as everyone's *diksa* Guru. And what makes such hypocrisy ironic is that it is used to justify the *diksa* Guru being redefined as being similar to a *ritvik* (officiating priest) - a subservient functionary of a managerial body who has no power or control over his "disciples"! But the ISKCON gurus do not mind giving up this power, because the actual power which counts, to be worshipped as good-as-God, is still retained, as HH Sivarama Swami insists just 3 days later in a follow-up lecture:

**"Of course, there's certain habits they can't have, but there may be so many other types of personality traits or even lack of realization that may be there within a spiritual master. But still *saksad-hari*. Still he has to be treated as good-as-God, otherwise the process doesn't work."** (HH Sivarama Swami, Initiation Lecture, 11/1/2009)

So to summarise:

- 1) We can't have the *ritvik* system, because ISKCON must follow tradition, and so we must have "traditional" *diksa* gurus.
- 2) We can turn the "traditional" *diksa* gurus into de facto *ritviks* because ISKCON does not follow tradition.
- 3) Though the *diksa* gurus are like *ritviks*, and do not require any special qualifications, and indeed may even lack realization, they must still be worshipped and treated as if they are regular, fully qualified *maha-bhagavata diksa* Gurus, i.e. as good-as-God.

One would think it would be impossible to pull off such shameless hypocrisy and contradiction with a straight face. But such is the nature of *Kali-Yuga* (the current age of hypocrisy in which we live) - absolutely any nonsense goes, as long as the cheaters and cheated get to enjoy:

- Yes, we can say one thing to make sure we are Gurus and not *ritviks*.
- Yes, we can say the complete opposite to justify how we operate as *ritviks*.
- Yes, we can also say that these de facto *ritviks* still need to be regarded and worshipped as if they are full "good-as-God" *diksa* Gurus.

Indeed, we can say any contradictory hypocritical gibberish, just as long as we can justify usurping Srila Prabhupada's position and enjoy being worshipped as good-as-God.



**Srila Prabhupada:**  
**No lack of realization in this Guru**

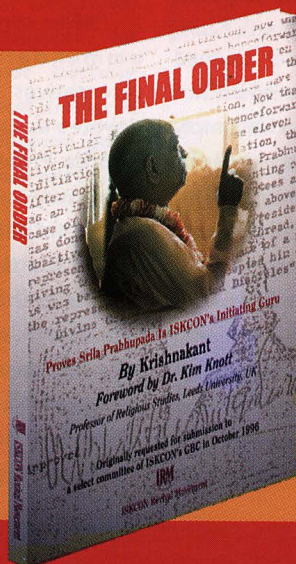
## KNOW THE TRUTH:

The solution to all this ISKCON guru confusion is clearly explained in the book **"The Final Order"**.

To receive a **FREE** copy, please email us at: [irm@iskconirm.com](mailto:irm@iskconirm.com)

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## THE BOOK THE GBC DOES NOT WANT YOU TO READ!

*"I hope this book will be read carefully and discussed widely because the profound issues it raises demand consideration at all levels. Every devotee has a real stake in the matter."*

**From the Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK**